"The Congregationalist" MANUAL

Containing "The Parson's Prayer Meeting" by Rose Terry Cooke, a List of Prayer Meeting Topics for 1888, the Creed of '83, religious statistics, and information regarding the Congregationalist, a weekly religious paper published at Boston, and now in its 72d year.

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(See page 40.)

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"THE CONGREGATIONALIST"

MANUAL

FOR 1888

W. L. GREENE & COMPANY
1 Somerset Street, Boston, Mass.

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The regular editorial staff of THE CONGREGATIONALIST includes the following persons, of whom the Editor-in-Chief and the Managing Editor have now held their respective positions more than a quarter of a century.

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The rooms of THE CONGREGATIONALIST are in the Congregational House, the business office being at the head of the first flight of stairs, where are to be found Mr. Wm. F. Whittemore, the publisher; Mr. E. H. Hames, for many years the head clerk, and Mr. R. T. G. Brown, whose work is in the advertising department. The editorial rooms, which may be reached by the elevator, are on the fourth floor, and consist of one general room and three smaller rooms opening out of the same. The composition room on the fifth floor is a part of the printing establishment of Mr. Thomas Todd, who has now had a continuous connection with the mechanical department of the paper for thirty-eight years.

THE DEPARTMENTS OF THE CONGREGATIONALIST.

The following classification will give some idea of the great variety of matter furnished by THE CONGREGATIONALIST. We endeavor to meet the tastes of each member of the family, young and old, so far as possible.

News from the Churches.
Literary Review.
The Home.
Our Young People.
Editorials.
Poetry.
Diary of Events. **Education.**
Notes from Abroad.
The Sunday-school.
The Prayer-meeting.
Farm and Garden.
Selections.
Sketches. **Commercial.**
Missions.
Secular News.
Public Opinion.
New York Letter.
Chicago Letter.
Washington Letter.

All these departments are edited with great care, it being our constant aim to furnish only the choicest reading on every page.

THE PARSON'S PRAYER-MEETING.[1]

BY ROSE TERRY COOKE.

NOBODY would have known he was a minister when he clambered into the old-fashioned stage at North Weston and sat down on the front seat with his back to the horses. His tweed suit, flannel shirt, and soft hat were not the clerical costume of the region, but Mr. Barnes was not the sort of clergyman that Weston was used to. He had been notified that Weston Center was without a preacher of the gospel, and requested to supply the pulpit there for a time. It had, no doubt, occurred to the powers who managed such things that it would be a very good thing if the Reverend Samuel Barnes should offer to supply this vacant pulpit continuously. He had "means," as we say in New England; not that he was wealthy, but he had enough to support himself without a salary, and consequently would not be likely to object to the $400 that was all Weston Center people could possibly raise. He was on the way there now, and being interested in people whom he met, always, he was peculiarly so in these companions of his journey for the next ten miles.

A severe-looking female, in a linen duster, and a pert girl of twelve or fourteen filled the back seat.

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Beside him sat a stout, elderly man with a furtive look about his eyes and a puckered mouth; and on the middle seat an old man with soft dark eyes and a nut-cracker face neighbored a fat, elderly woman, as evidently a wife and mother as the woman on the back seat was a spinster of years. Had her aspect been more doubtful, the perpetual whining appeals of the girl behind her to "Ma!" were sufficient evidence of her position.

Before long the female lips were unsealed; the men had already exchanged opinions about the weather and the hay-harvest and ceased.

The stout woman opened conversation by twisting her neck over sideways and remarking, –

"Miss Sary Jane Allen, ain't it?"

"That 's my name," snapped the maiden lady.

"Well, I thought I knowed you soon as I set eyes on you; you don't recognize me, now, do ye?"

"I b'lieve it 's Mis' Evarts, ain't it?"

"Sure enough! let me make you 'quainted with my husband, Squire Evarts, over there onto the front seat."

"Pleased to meet you," said the man beside Mr. Barnes, with a bob of the head that tilted his old stovepipe hat a degree further over his nose.

"And that 's my girl, Lowisy Luelle, beside of you; we 're going down to Roarin' Brook to his father's funeral. The old gentl'men was took real suddin."

"Mm," responded Miss Allen, with a sound indescribable in type.

"Who hev ye got settled to Weston Center now?"

"Nobody."

"Do tell! ain't you expectin' nobody?"

"I s'pose so."

Evidently Miss Allen either could not or would not talk, but Mrs. Evarts was not discouraged.

"Well, I suppose you keep up the weekly prayer-meetin', whether or no?"

Miss Sarah Jane assented.

"Is 't attended considerable well?" asked the old man on the middle seat.

"I don't know nothin' about it. I've quit goin' to Thursday evenin' meetin' quite a spell back; 't is n't to my edification."

"Why! why! why!" murmured the old man, presently identified by acute Mrs. Evarts as Deacon Pettis, of North Weston. "Do ye think you're justified in neglectin' stated means of grace, ma'am?"

"I don't think prayer-meetin's — leastways our prayer-meetin's — be a means of grace," retorted Miss Sarah Jane, straightening herself up in the seat, and turning a resolute face toward the old deacon's profile.

"I used to go regular, but mercy me! what good did it do me to set there and hear one man dronin' an' dronin', like a bumble-bee on the winder, for a half an hour, mabbe, about all the things that has come about since the creation; and then another git up and tell the Lord a mess of things about the state of religion in Chiny and Japan, just as though he was ignorant of 'em; and then another brother go on about the folks out West an' the Injins and sech; and then some sister or 'nother squeak out about her own speritooal feelin's, just the same every time, week in and week out; and then singin' the same old hymns. I tell you it did n't do me no good!"

"Why, how you talk!" quavered Deacon Pettis.

"Don't you b'lieve in prayer-meetin's?" queried the astonished Mrs. Evarts.

"Not that kind, I don't; I suppose the' is, or the' might be, meetin's where there was real prayin': askin' for something folks wanted. I dun 'no' but what I should like to go where I could pray for help to be pleasant tempered and not afraid of things; or to ask for patience and faith and them things, so as to live more like a Christian every day; but our meetin's are some like general trainin's: the hull crowd is set to marchin', and individuals has to get out o' the way."

"Well, I dun 'no' but what there is somethin' to your ideas," said Mr. Evarts, in an unctuous, conciliating way; "but things is as they is, and they 've b'en as they is quite a while. 'T would take a pretty smart man to change 'em round now; and it seems as though Weston Center was a consider'ble small place to call a smart man to, with any expectance of gettin' him."

"That 's so," said Miss Allen, shutting her lips with a suppressed sigh.

Mr. Barnes began to think Weston did need a stirring up, and to ask himself if he was the man to do it. He could not answer this self-questioning just yet. He reflected that this was Thursday; that he was not known at all in the village; he had only come to "spy out the land." He would not register his name at the tavern, but he would slip out after tea, take a back seat at the prayer-meeting, and judge for himself how nearly right Miss Allen was in her sketch of the procedures. So after he had tried to appease his hunger with heavy biscuit, strong

cheese, fermented preserves, and thick slices of hung beef, he walked out into the wide village street and, guided by the cracked bell in the steeple, found his way to the church.

The conference room he found was in the basement, below the audience room; it was low, damp, badly lighted, suggestive of pork-barrels and apple-bins in the dim corners, and generally dismal. He scored this down as a hindrance, for Mr. Barnes was not a very young man, and was an unusually acute one. Well he knew how much poor human nature, even in its most exalted moments, is influenced by localities and adjuncts. The meeting was opened by the reading of a chapter. Deacon Giles did this; a gray-haired man with a mild, dull countenance, who read in the tone and manner people are apt to reserve for the Bible, as if it were profane to read it with a proper emphasis or expressive inflections, as one would read an ordinary book. Indeed, I have known a pragmatical and opinionated brother inquire with indignation what right a reader had to emphasize any word in the Scripture!

Then the deacon gave out a hymn. There were about twenty-five persons present, five of them men. A cracked female voice raised the woful tune of Windham, and perhaps ten people sung it, in various time and different keys. Then Deacon Giles made a prayer. Evidently he had made that prayer a great many times before: he knew it by heart; it was properly divided into the conventional parts, and rolled as glibly from his tongue as his slow speech would allow. He began at the creation, literally; lamented the weakness of our first parents, touched on the flood and the tower of Babel, alluded to the

coming of Christ, and bewailed the state of the heathen; lamented the low condition of religion in the world, requested that all mankind might be "fit and prepared for death and made ready to appear at the Judgment Day to answer for the deeds done in the body;" then the usual ascription followed.

A pause of awful silence lasted for a while, and then an old man arose and made a prayer of the same kind, except that he uttered a special petition for the "Jappans," and wandered about a good deal before he remembered how to stop. Then uprose a blundering, ungainly youth, who neither knew what he wanted to say nor how to say it. When he got up Mr. Barnes observed one of the women look at another and both smiled. After he had struggled through his performance at a vast expense of slaughtered grammar and mutilated English, he stopped as abruptly as if his head had been cut off, and sat down very hard. Another unappropriate hymn was badly sung. No other brother responded to Deacon Giles's request for more prayers, and at last, with a sudden jerk, an elderly sharp-featured woman arose, and proceeded with much hesitation and repetition to inform the meeting that she "felt to bear testimony to aboundin' grace; she could n't noways get along of her own strength, but she was overcome with floods of everlastin' glory whenever she came into the sanctooary, and felt like cryin' out, It is good to be here."

Mr. Barnes observed the two critical females in front of him look at each other again with a smile of contempt; while the flood of phraseology, evidently more words than substance, went on in nasal sharpness for at least fifteen minutes. Mr.

Barnes had seen enough of Weston prayer-meetings before Deacon Giles gave out the doxology; he was saddened and oppressed; the question, "How can I ever break up the sleep of these dry bones?" vexed his soul; till suddenly he was calmed by the same voice that spoke to Ezekiel: —

"Come from the four winds, O breath, and breathe upon these slain, that they may live."

As he entered the little tavern the old landlord, making up accounts by a dim and noisome lamp, looked up and grinned.

"B'en to meetin', ha' n't ye?"

Mr. Barnes looked surprised and said "Yes."

"Reckoned ye had when I see you turnin' up to'rds the meetin'-house; the' ain't nothin' else to go to in this one-hoss town."

"There were very few there, though."

"I b'lieve ye, I b'lieve ye! I don't blame 'em. I 've b'en a professor this forty year, but it don't do me no good to set a hull hour and hear old Sykes a-prayin' fur heathen and furrin parts, when I certain know he 's crosser than a bull in fly-time to all his folks at home, and stingier than tongue can tell to his own wife; and there 's Giles, he 'll fill a barrel with nubbins, put a peck of fair apples a-top, and sell at the highest market price; and Peters, Squire Peters, he 's forever a-talkin' about the Jappans and whipping his hosses nigh about to death, and leavin' his cattle out in the lots half the winter, and kickin' his dog till folks cry shame on him — things them heathen would n't think of doin', I don't b'lieve. No, sir. I don't want to hear no such prayin'. I 'd ruther stay to home an' mind my own business!"

A certain passage of a well-known and well-beloved Book flashed through Mr. Barnes's thought:

"Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

He went up-stairs to his small, stuffy room, and with the aforesaid Book open before him, but his head buried in his hands, held a prayer-meeting of his own in the stillness and secrecy which the Master commended and advised; neither alone nor lonely, but conscious of a hearing and responding Presence that filled his inmost soul with strength and cheer. Then and there he decided to come to Weston Centre as soon as the needful formalities could be observed; and in due time he came.

His first sermon was on prayer. After exhausting the passages of Scripture referring to his subject, he went on: —

"And now, my dear friends, what is prayer? A theological student would tell you it consists of adoration, ascription, petition, and the like: that is a seminary prayer; a Tartar would show you his praying-machine; we have similar machines that do not turn with a crank, but answer the like purpose; but their formal utterance is not prayer. Prayer, my hearers, is the outcry of the soul to its Maker, its Father, its Friend, for help, for sympathy, for comfort. It is the cry of a child feeling its helplessness. Mothers, how often do you hear it from your little ones who call to you in the dark? or from sick-beds whence the pitiful hoarse voice rends your very hearts? or from some dangerous place whither they have strayed and know not how to return with safety? Do not your hearts respond with a thrill of joy, conscious that you can answer

and help? And are your hearts greater and tenderer than His who made and redeemed you? Men of mature years! has the call for help never reached you from a son or a neighbor struggling in the water? fighting the terror of fire? desperate with poverty or sickness? and have you not come to the rescue with all your speed and strength, glad and ready to respond and aid? Are you better than God? My dear friends, if I had but one word to say to you to-day it would be 'Pray!' No doubt you have been to prayer-meeting, but did you pray there? You have bent your heads or your knees in the house of God, but did your heart and soul bow before him with strong crying and tears? Oh! you can not know what God is till you have tried and trusted him in every want and woe of life, in eager, constant prayer, continual uplooking for his aid; perpetual imploring him to guide and guard the beloved ones you are so helpless to protect, perhaps separated from by such a weary distance.

> 'Prayer is the Christian's vital breath,
> The Christian's native air.'

He can not live or die without it. Let us therefore try to make our prayer-meetings more living and breathing; let us learn to pray so that we shall love to pray. I invite you all heartily to meet in this house on Thursday evening next, instead of in the basement, and I wish every man among you would come prepared to read six texts of Scripture concerning prayer. Never mind if some of you hit on the same passages. It will not be 'vain repetition;' Scripture is better every time it is repeated. We ask the women to come and pray with us, though it be in

silence; their souls are more fervent, more pure, more earnest than ours, and their still prayers will make the spiritual atmosphere about us more clear and ardent. Yes, let us all come in together, and see what a prayer-meeting can be if we put our hearts into it; let us make it so heavenly and joyful a place that even the stranger in our midst shall exclaim: 'I was glad when they said unto me, Let us go into the house of the Lord.' "

So when Thursday night came, half the audience room of Weston meeting-house was filled. Old Mrs. Andrus, who had made certain remarks in the first prayer-meeting Mr. Barnes attended, did not come: she was indignant at the slight, as she considered it, put upon her sex; it was not enough for her to be "last at the cross and earliest at the grave," like the women who ministered to their Lord; she wanted to be in the hall and accuse Peter of his denial; to clamor at silent Samson till he lost at once his secret and his strength; to have an outward adorning of specious piety; to be written of as a fellow-laborer, rather than to accept the quiet strength, the speechless power of the submissive, working, waiting laborer, whom when her Lord cometh he shall find ready, with burning lamp and abundant sheaves.

But nobody missed her. Mr. Barnes opened the meeting with the Lord's Prayer, and then gave out the dear and grand old hymn: —

> 'Let saints below in concert sing
> With those to glory gone!'

If the understanding of time and tune failed somewhat, it was at least sung with the spirit, for every body knew Mear, and the minister's strong,

clear voice carried the rest along like the blast of a trumpet.

Then the verses were read; now and then Mr. Barnes commented on them, or asked some intelligent or thoughtful-looking brother what he understood by certain phrases. After four or five persons had read, he called on some one whom he selected to pray for three minutes.

Most of them had learned the lesson of Sunday's sermon and really offered a *bonâ fide* prayer; some, beguiled by old habit, meandered and over-stepped the time, but were promptly headed off by Mr. Barnes. After one hour spent in this way, the doxology and blessing finished the meeting.

But the minister lifted his hand as the audience rose.

"One moment more," he said. "This meeting has not, after all, been a real prayer-meeting; will any of you who want some special thing, either a spiritual gift or help in material matters, write your request on a slip of paper and drop it into a box you will find at the door next Thursday evening? We don't want to pray only for generalities; the promise is, where two are agreed together on what they shall ask."

The next Thursday evening found at least a third more people in the church than at the first meeting. Various slips of paper were taken from the box; the first one Mr. Barnes opened touched him deeply. It was scrawled in a quaint, old-fashioned hand on a piece of the fly-leaf of some book: "I want to pray for daily bread; I am poor and helpless, and it 's most winter-time."

Very few people at that meeting will ever forget

Mr. Barnes's prayer after he read aloud the petition. He seemed to lay hold on the strength of a tender Father with all the confidence of a child. Mr. Abbott, the academy principal, followed with earnestness and faith; even Deacon Giles forgot his set phrases, prayed with all his heart, and stopped in five minutes, perhaps the most remarkable thing for him. Then a few verses of Newton's fine old hymn, "The Lord will provide," were sung, and the next paper was opened. This was a request for growth in grace and was fervently presented by two or three of the younger brethren. The three-minute regulation silenced the old men; their prayers had become such a formula that they could not adapt them to a brief time nor at once construct shorter petitions, but many a man there who had never opened his mouth in a meeting before could say in that short limit all he had to say, and say it effectively. Next they sung the hymn: —

> 'I asked the Lord that I might grow
> In faith and love and every grace.'

Two more requests — one for faith to trust the Lord in darkness as well as light, and another for the recovery of a sick friend — were enough, with the appropriate hymns, to fill up the hour, and then Mr. Barnes finished with the Lord's Prayer.

As he went out of the door an old woman came up to him and laid a withered, trembling hand on his arm.

"I want to thank ye," quavered a sad old voice. "I never had nothing cherk me up like this meetin'. I ain't afraid of the winter-time no more. I b'lieve the Lord *will* hear an' take care of me."

"He will, my friend; be sure he will," answered the minister, as he pressed the Widow Smith's cold fingers.

A step or two farther Deacon Giles wrung his hand.

"I needed it. I needed it powerful bad," said the half-choked voice. "I b'lieve ye 've done suthin' to the good a'ready."

Mr. Barnes smiled; he had appointed as a subject for next week's discussion, "What sort of petitioners offer prayer most likely to be heard and answered?" and he thought of the tavern-keeper's criticisms on Mr. Giles's sharp business customs.

As the weeks went on there might have been a monotony in the prayer-meetings, but Mr. Barnes took care to make each one a little different. Sometimes he read an article from some religious paper to the congregation, or he made a temporary Bible class of them, taking a chapter of Scripture studied beforehand by many of his hearers, and asking questions of them after previous prayer for instruction from the Spirit of all wisdom; again, all were invited to bring some instance of answered prayer, and the next time of prayers apparently unanswered, with the probable reasons for such failure.

It is true there were objections raised by the chronic objectors who dwell in every parish; first to the use of the church instead of the basement, and next as to the novelty of the meetings. Mr. Barnes met all these with imperturbable good nature. He knew that discussion only strengthens the opinions of each disputant, as a general thing, and amounts to no good; and he also knew that the majority were with him.

The prayer-meeting was always full of interested attendants; the church on Sundays showed a still increasing congregation. If there were no great and exciting revival, every communion Sunday brought in some accession to the church — two or three, perhaps sometimes four or five, but such as held on their way and became helpers to the pastor and workers in the parish.

"Yes," said Deacon Giles at a meeting of the General Association, to which he was a lay delegate, "I want to bear witness to what the Lord has done for Weston Center. We 're a-comin' together and a-puttin' on flesh and a-commencin' to live, and we was a passel of as dry bones as ever ye see. I know, for I was one of 'em. I wa' n't nuthin' but a name to live. I was n't fit to come up into the hill o' the Lord noway. I thought perfessin' was about the hull on 't; but I 've got an every-day religion now, and I bless the Lord for it. Next to him — an' we all know he works by means — I and 'most all the folks in Weston Center bless and thank Parson Barnes's prayer-meetin's."

A LIST OF WRITERS FOR THE CONGREGATIONALIST.

We can indicate in no better way the high quality of the contributed articles to THE CONGREGATIONALIST than by selecting the following names from the great number who have furnished contributions to our columns during the year 1887. From some of these writers and from many others articles are already in hand in great variety for the next year.

Professor AUSTIN PHELPS, D.D.
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Rev. W. M. TAYLOR, D.D.
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KATE UPSON CLARK.
"MARGARET SIDNEY."
HARRIET MCEWEN KIMBALL.

These prayer-meeting topics, prepared especially for THE CONGREGATIONALIST, are used in a multitude of churches throughout the land. They are found greatly helpful, especially to those who take THE CONGREGATIONALIST, as comments on the topic for the week are given in each paper.

Our department of "News from the Churches" is often pronounced the most full and complete of any in the land, and many on opening the paper take their first look at this department to see what is going on in the Congregational world.

THE CONGREGATIONALIST, as a family paper, aims to meet the needs of all ages, and in its department for "Our Young People" will be found each week a variety of reading matter suitable for the boys and girls. An effort is made to secure the best writers of juvenile literature, and to combine in a judicious measure both the ethical and instructive elements.

In the Home Department of THE CONGREGATIONALIST no pains have been spared to secure the ablest writers on all topics pertaining to social and family life. The best methods for training children are made specially prominent, and mothers, in particular, find this page of the paper full of helpful suggestions. Year by year we are putting more work into this department, finding that there is a steadily increasing interest among our readers in the subjects which come within its province.

PRAYER-MEETING TOPICS.

From January 1, to March 31, 1888.

Jan. 1–7. THE CHANGING AND THE UNCHANGEABLE. Ps. 102: 11–28; Heb. 13: 5–14.

Jan. 8–14. BREAD FROM HEAVEN FOR THE WORLD'S MULTITUDES. Isa. 55; John 6: 25–40.

Jan. 15–21. CHEER INSTEAD OF FEAR. Isa. 41: 10–14; Acts 27: 20–36.

Jan. 22–28. PRAYER AND EFFORT IN BEHALF OF YOUTH. Mal. 4: 6; Matt. 15: 25; 17: 15, f. c.

Jan. 29–Feb. 4. THE TRIAL AND TRIUMPH OF PETER'S FAITH. Mark 14: 66–72; 1 Peter 1: 1–9.

Feb. 5–11. THE EXCELLENT GLORY AS REVEALED TO US. 2 Cor. 4: 4–6; 2 Peter 1: 17–21.

Feb. 12–18. A RICH FATHER, AND HOW HE GIVES HIS RICHES. Ps. 24: 1; Eph. 2: 7; Phil. 4: 19.

Feb. 19–25. THE PATIENCE OF THE LORD AN EXAMPLE FOR US. Ps. 37: 1–11; Jas. 5: 7–11.

Feb. 26–March 3. THE POWER OF THE LORD SUFFICIENT FOR ALL HUMAN NEEDS AND EMERGENCIES. Jer. 32: 16–27; Eph. 1: 19; 3: 20, 21.

March 4–10. THE GRACE OF GIVING AS COMMANDED AND EXEMPLIFIED BY THE LORD JESUS. Luke 6: 30–38; 2 Cor. 8: 7–15.

March 11–17. THE CHURCH THE HOUSE OF PRAYER — HOW CAN IT BE MADE SUCH? 1 Kings 8: 28–43; Acts 1: 12–14.

March 18–24. THE CHURCH A PLACE OF GOSPEL TEACHING — HOW SHALL THE GOSPEL BE TAUGHT? John 18: 20; Acts 5: 20; 1 Cor. 14: 1–19.

March 25–31. DIFFERENT EXPECTATIONS — HOW THEY ARE REALIZED. Ps. 62: 5; Prov. 10: 28; Phil. 1: 20.

"I have often said that in prayer we are to express to God every want that we feel, temporal, spiritual, or eternal. It is not your part to discriminate and say: 'I will not pray for this blessing, lest it be not for my good.' It is the prerogative of Him who gives the blessing to determine what is for your good, and what is not. You pray for the blessing that you feel you most need, and leave God to give when and how he pleases." — *Cumming.*

Easter Sunday for 1888 falls on April 1, and Children's Sunday on June 10.

PROFESSOR AUSTIN PHELPS, who, perhaps, has no peer as an author of devotional and religious articles, writes only for THE CONGREGATIONALIST.

The explanation of the Sunday-school Lessons in THE CONGREGATIONALIST is by Rev. A. E. Dunning, D.D., whose position at the head of the Chautauqua Normal Union movement and work at the Summer Assemblies has made his name familiar throughout the land. That he has peculiar qualifications for assisting both teachers and scholars in studying the lesson is at once made evident to all his readers. His explanation is not only scholarly but the column is at the same time made interesting as an article, even for those not in the Sunday-school. His work is supplemented each week by a short article from Mrs. Wm. Barrows, for the Primary Department.

PRAYER-MEETING TOPICS.

From April 1 to June 30, 1888.

April 1–7. GOD'S PREPARATION FOR MAN'S HAPPINESS. Ex. 23: 20; Isa. 43: 1–13; Matt. 25: 34.

April 8–14. DIVINE WARNING IS DIVINE KINDNESS. Eze. 33: 1–11; Luke 13: 22–35; Col. 1: 28.

April 15–21. WATCHING AND WORKING. Neh. 4: 6–9; Mark 13: 34–37; Phil. 1: 21–26.

April 22–28. READY PEOPLE. 1 Kings 18: 15; Titus 3: 1; 1 Peter 5: 2.

April 29–May 5. THE CONDITION OF SUCCESS IN THE RELIGIOUS LIFE — CHRIST'S ILLUSTRATION FROM BUSINESS. Luke 19: 11–26; Phil. 1: 9–11.

May 6–12. THE WORLD JUDGED AT THE LAST DAY — THE JUDGE, AND THE STANDARDS OF JUDGMENT. Matt. 25: 40, 45; John 5: 22–27; 12: 48; 2 Tim. 4: 8.

May 13–19. THE PROPHETIC SAYINGS OF CHRIST — HIS OBJECT IN SPEAKING THEM, AND THEIR VALUE TO US. John 2: 18–22; 13: 18–21; 16: 1–7.

May 20–26. FURTHER LESSONS FROM GETHSEMANE: CHRIST'S MAJESTY, POWER IN ABEYANCE, FEARLESSNESS OF ENEMIES, KINDNESS TO FRIENDS, DEVOTION TO HIS MYSTERIOUS MISSION. John 18: 4–9; Matt. 26: 48–56; Luke 22: 51.

May 27–June 2. THE BIBLE INTERPRETED BY OUR OWN EXPERIENCE. Ps. 34; 1 Peter 3: 8–17.

June 3–9. JOHN'S ACCOUNT OF THE CRUCIFIXION: THE TITLE ON THE CROSS, THE SEAMLESS COAT, A HOME FOR THE MOTHER, THE SCRIPTURES FULFILLED. John 19: 19–37.

June 10–16. THE RISEN CHRIST MAKES HIS DISCIPLES GLAD, IMPARTS TO THEM THE HOLY GHOST, CONFIRMS THE HONEST DOUBTER. John 20: 19–29.

June 17–23. CHRIST'S GREAT COMMISSION BELONGS TO EACH ONE OF US. Matt. 3: 35–38; Mark 16: 15–20; Luke 24: 45–53.

June 24–30. WHAT THINK YE OF CHRIST? Matt. 16: 15; John 20: 31.

"Though an impromptu prayer-meeting may sometimes be a decided success, *spiritual* preparation on the part of the leader is always important. Nor should he allow himself to search for hymns during some brother's remarks or prayer. It is a good plan to have the *number* of a dozen appropriate hymns on paper, so that they can be given out promptly as needed, not, of course, forbidding the selection of others, as occasion may justify. Preparation in little things is good for a prayer-meeting."

Realizing the vast amount of vapid, as well as actually pernicious, literature which floods the land at the present day, THE CONGREGATIONALIST aims to neutralize this baneful influence, not only by providing pure and wholesome reading in its own columns, but by directing one's choice, in various ways, to such fields of literature as will furnish the best mental food, particularly for youth.

Two pastors bear the following testimony as to the value of our "Prayer-Meeting Topics" in THE CONGREGATIONALIST.

"I like the prayer-meeting topics and comments very much. I have no anxiety about the meeting beforehand, but when the time comes for preparation, plunge directly into it."

"I use your prayer-meeting topics, although not necessarily following out the exact line of thought suggested in them. For example, in a recent one, I made Cornelius the type of a man who was in the way of getting the best spiritual, and probably temporal, good."

PRAYER-MEETING TOPICS.

From July 1 to September 30, 1888.

July 1–7. GOD'S NEW COVENANT OF LOVE AND BLESSING. Ps. 103: 1–18; Heb. 8; 13: 20, 21.

July 8–14. OUR IDOLS. Matt. 6: 19–24; 1 Tim. 6: 9–19; 1 John 5: 21.

July 15–21. GOD WITH US IN LIFE'S JOURNEY, A VERY PRESENT HELP. Ps. 91; Isa. 63: 9; Heb. 13: 5, l. c.

July 22–28. GIVING SUCH AS WE HAVE. Matt. 10: 7–13; Acts 3: 6; 1 Peter 4: 8–11.

July 29–August 4. THE CHRISTIAN HEART A PLACE OF GOD'S DWELLING. Isa. 57: 15; 1 Cor. 3: 16, 17; 6: 19; Rev. 3: 20.

August 5–11. WHAT PART OF THE BIBLE DO YOU LIKE BEST? Ps. 19; 2 Tim. 2: 15; 3: 14–17.

August 12–18. HOW SHALL WE KEEP THE SABBATH DAY? Ex. 20: 8–11; Mark 2: 23–28; Luke 4: 16; John 20: 19.

August 19–26. HOW JESUS KEPT THE FEAST OF TABERNACLES; THE WATER OF LIFE AND THE LIGHT OF LIFE. John 7: 1–15, 37; 8: 12.

August 26–September 1. THE GREAT CLOUD OF WITNESSES; THE EFFECT ON OUR CHRISTIAN LIFE. Heb. 12: 1–6.

September 2–8. GOOD NEWS FROM A FAR COUNTRY. Prov. 25: 25; Isa. 52: 7; 61: 1; Luke 4: 18; 8: 1.

September 9–15. THE STRANGE UNBELIEF OF MEN; HOW MUCH THEY LOSE BY IT. Mark 4: 40; 6: 1–6.

September 16–22. THE EVERLASTING ROCK. Isa. 26: 4; 28: 16; 32: 2; Matt. 21: 42; 1 Peter 2: 6.

September 23–29. WHO IS THE FAITHFUL SERVANT? Luke 12: 42; 1 Cor. 4: 2; Heb. 3: 5.

September 30–October 6. CHOSEN MEN. Ps. 106: 23; John 15: 15, 16; 1 Cor. 1: 27–31.

"Come to the meeting from prayer. Come in the spirit of prayer. Do not wait always before taking part until the deacons have done their duty. Crowd in sometimes before them if you can. They will enjoy it. Do not wait until you think you feel just like it. In the very attempt to do your duty the feeling that you desire will usually come."

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(1) Every good home should have its own family religious newspaper.

(2) THE CONGREGATIONALIST is admitted to be one of the best family religious and literary journals in the world.

(3) Articles, stories, poems, and essays from THE CONGREGATIONALIST are constantly found quoted in many other journals, north, south, east, and west.

(4) Every minister and every intelligent layman ought to know what other churches are doing and planning to do. See THE CONGREGATIONALIST.

(5) Short sketches from the best writers, such as enlist the interest of old and young in the family circle, are a specialty with THE CONGREGATIONALIST.

(6) To its "Department of Literature" and "Book Reviews" special attention and large space are given in THE CONGREGATIONALIST, sweeping the whole horizon of current thought and literature.

(7) Many of the most eminent writers, men and women of various denominations, are constantly represented in THE CONGREGATIONALIST.

(8) Among the main questions, always kept at the front in THE CONGREGATIONALIST, are Christian theology in its relation to modern thought and modern life; temperance, and the protection of the home against the saloon; missions; revivals; education, national, Christian, industrial; the church at work in the Sunday-school and through the Sunday-school; the home; reforms, and whatever pertains to the fast-growing science of applied Christianity.

PRAYER-MEETING TOPICS.

From October 1 to December 31, 1888.

October 7–13. KNOWING AND OBEYING GOD'S WORD THE CONDITION OF TRUE PROSPERITY. Josh. 1: 8; Ps. 1; Jas. 1: 22–25; Rev. 1: 3; 22: 14.

October 14–20. SPECIAL PREPARATION FOR SPECIAL SERVICE OR SPECIAL TRIAL. Josh. 3: 5; Matt. 17: 21; 2 Cor. 12: 9.

October 21–27. CONSIDERING THE WORK OF GOD'S HAND FOR OUR ENCOURAGEMENT; THE GOD OF THE STARS IS OUR GOD. Ps. 8; Isa. 40: 26–31; 48: 13; Amos 5: 8; Acts 11: 21.

October 28–November 3. NEW TESTAMENT FAITH IN JERICHO. Luke 18: 35–43; 19: 1–10.

November 4–10. ONE REASON WHY OUR PRAYERS MAY NOT ALWAYS BE ANSWERED. Ps. 66: 16–20; Isa. 59: 1, 2; Jas. 4: 3.

November 11–17. THE RESERVED INHERITANCE. Num. 14: 24; Mark 10: 28–31; Heb. 6: 11, 12; 1 Peter 1: 4, 5.

November 18–24. COMFORTING THEM WHICH ARE IN TROUBLE. Matt. 25: 34–40; Rom. 12: 10–18; 2 Cor. 1: 4; 1 John 3: 17.

November 25–December 1. COUNTING UP OUR MERCIES. Ps. 136; Isa. 63: 7; Eph. 1: 3.

December 2–8. AS OUR FATHERS DID, SO DO WE. Ps. 78: 32–42; 106: 6–25; John 6: 66; Rev. 2: 4, 5.

December 9–15. CHRIST'S COMPARISON AS TO THE PROGRESS OF HIS RELIGION — A SMALL SEED, A GREAT TREE. Mark 4: 30–32.

December 16–22. A STRONG MAN, AND A STRONGER THAN HE. Isa. 53: 12; Luke 11: 14–26; John 12: 31; Col. 2: 15.

December 23–29. MARY'S CHOICE. CHOOSING CHRIST AN EASY THING. Matt. 4: 18–22; Luke 10: 38–42; Acts 16: 14; 17: 34; Rev. 22: 17, l. c.

December 30–January 5. LOOKING BACKWARD AND FORWARD. Ps. 39; 90: 14–17; 2 Tim. 4: 6–8; Jas. 4: 14–17; 1 John 2: 17, 29.

THE CREED OF 1883.

In response to a popular demand, the National Council of the Congregational Churches, at St. Louis, in 1880, took measures which resulted in the election of a Commission of five-and-twenty men to confer together and propose, in the form of a creed, a "simple, clear, and comprehensive exposition of the truths of the glorious gospel of the blessed God, for the instruction and edification of the churches." That Commission was composed as follows, namely:—

JULIUS H. SEELYE, Amherst, Mass.
CHARLES M. MEAD, Andover, Mass.
HENRY M. DEXTER, New Bedford, Mass.
ALEXANDER MCKENZIE, Cambridge, Mass.
JAMES GIBSON JOHNSON, Rutland, Vt.
GEORGE P. FISHER, New Haven, Conn.
GEORGE L. WALKER, Hartford, Conn.
GEORGE T. LADD, New Haven, Conn.
SAMUEL P. LEEDS, Hanover, N. H.
DAVID B. COE, New York, N. Y.
WILLIAM M. TAYLOR, New York, N. Y.
LYMAN ABBOTT, Cornwall-on-the-Hudson, N. Y.
AUGUSTUS F. BEARD, Syracuse, N. Y.
WILLIAM M. PATTON, Washington, D. C.
JAMES H. FAIRCHILD, Oberlin, Ohio.
ISRAEL W. ANDREWS, Marietta, Ohio.
ZACHARY EDDY, Detroit, Mich.
JAMES T. HYDE, Chicago, Ill.
ALDEN B. ROBBINS, Muscatine, Ia.
CONSTANS L. GOODELL, St. Louis, Mo.
RICHARD CORDLEY, Emporia, Kan.
GEORGE MOOAR, Oakland, Cal.
EDMUND K. ALDEN, Boston, Mass.
WILLIAM S. KARR, Hartford, Conn.
EDWARD P. GOODWIN, Chicago, Ill.

After several protracted sessions, a result was reached in December, 1883, which received the signatures of all the members of the Commission except the last three above named; which result—as the Council had directed—was reported "through the public press, to carry such weight of authority as the character of the Commission and the intrinsic merit of their exposition of truth may command." That result was as follows, namely:—

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, his only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshiped and glorified.

II. We believe that the Providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through the works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fullness of time was come, through Jesus Christ his Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto

salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus

Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine — each for itself — their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should coöperate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day as a day of holy rest and worship; in the ministry of the Word; and in the two Sacraments which Christ has appointed for his Church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

CONGREGATIONAL STATISTICS.

United States.	*Churches.*	*Ministers.*	*Members.*
Alabama	20	15	1,174
Arizona	3	3	102
Arkansas	9	7	333
California	114	124	7,308
Colorado	32	24	1,872
Connecticut	297	376	55,404
Dakota	140	81	4,461
District of Columbia	5	11	1,138
Florida	34	26	705
Georgia	14	12	1,494
Idaho	1	1	14
Illinois	262	257	29,318
Indiana	33	24	2,353
Indian Territory	12	6	198
Iowa	259	219	19,977
Kansas	189	150	8,617
Kentucky	12	6	326
Louisiana	19	12	1,412
Maine	249	181	21,601
Maryland	2	3	280
Massachusetts	536	665	94,987
Michigan	288	242	21,238
Minnesota	145	118	10,062
Mississippi	8	4	168
Missouri	79	71	6,406
Montana	4	4	195
Nebraska	155	121	6,368
Nevada	1	1	45
New Hampshire	189	176	19,616
New Jersey	27	26	3,984
New Mexico	7	10	102
New York	262	273	37,339
North Carolina	16	12	907
Ohio	248	220	27,652
Oregon	27	26	1,116
Pennsylvania	94	64	8,431
Rhode Island	29	37	6,166
South Carolina	3	3	304
Tennessee	22	17	1,115
Texas	15	14	612
Utah	4	10	218
Vermont	197	186	20,271
Virginia	2	2	138
Washington Territory	51	33	1,196
West Virginia	2	2	145
Wisconsin	202	173	13,163
Wyoming	8	2	294
Total	**4,327**	**4,050**	**440,325**

CONGREGATIONALISM ABROAD.

	Churches.
Great Britain and Ireland	4,620
Canada, Manitoba, and Maritime Provinces	176
Australia	290
New Zealand	31
Natal	23
South Africa	40
Jamaica	41
British Guiana	37
India	31
China	2
Continent	4
Total	5,295

The term "churches" as used in these countries usually includes preaching and work stations. No estimate can be hazarded of the number of members of these foreign churches. Our English brethren are careful to avoid all possible complicity with David in his sin of numbering the people.

GROWTH OF CONGREGATIONALISM

IN THE UNITED STATES.

Date.	*Churches.*	*Members.*	*Ministers.*
1847	1,595 (Estimated).		
1852	2,000 (Estimated).		
1858	2,385 (Actual statistics).		
1865	2,723	263,296	2,802
1870	3,121	306,518	3,098
1875	3,438	338,313	3,300
1880	3,745	384,332	3,577
1885	4,170	418,564	4,043

CONGREGATIONAL SEMINARIES.

Opened.	*Name.*	*Place.*
1808	Andover Theological Seminary	Andover, Mass.
1816	Bangor Theological Seminary	Bangor, Maine.
1858	Chicago Theological Seminary	Chicago, Illinois.
1834	Hartford Theological Seminary	Hartford, Conn.
1835	Dep't of Theology in Oberlin College	Oberlin, Ohio.
1869	Pacific Theological Seminary	Oakland, California.
1822	Yale Divinity School	New Haven, Conn.

COLLEGES IN THE UNITED STATES

UNDER CONGREGATIONAL AUSPICES.

Founded.	*College.*	*Place.*	*President.*
1821.	Amherst.	Amherst, Mass.	J. H. Seelye.
1847.	Beloit.	Beloit, Wis.	E. D. Eaton.
1802.	Bowdoin.	Brunswick, Me.	W. D. Hyde.
1867.	Carleton.	Northfield, Minn.	J. W. Strong.
1874.	Colorado.	Colorado Spr'gs, Col.	
1770.	Dartmouth.	Hanover, N. H.	S. C. Bartlett.
1872.	Doane.	Crete, Neb.	D. B. Perry.
1873.	Drury.	Springfield, Mo.	
1830.	Illinois.	Jacksonville, Ill.	E. A. Tanner.
1848.	Iowa.	Grinnell, Ia.	G. A. Gates.
1835.	Marietta.	Marietta, O.	John Eaton.
1800.	Middlebury.	Middlebury, Vt.	Ezra Brainerd.
1833.	Oberlin.	Oberlin, O.	J. H. Fairchild.
1858.	Olivet.	Olivet, Mich.	H. Q. Butterfield.
1854.	Pacific Univ.	Forest Grove, Ore.	J. F. Ellis.
1853.	Ripon.	Ripon, Wis.	E. H. Merrell.
1885.	Rollins.	Winter Park, Fla.	E. P. Hooker.
1866.	Tabor.	Tabor, Ia.	W. M. Brooks.
1800.	Vermont Univ.	Burlington, Vt.	M. H. Buckham.
1863.	Washburn.	Topeka, Kan.	Peter McVicar.
1882.	Whitman.	Walla Walla, W. Ter.	A. J. Anderson.
1860.	Wheaton.	Wheaton, Ill.	C. A. Blanchard.
1793.	Williams.	Williamstown, Mass.	Franklin Carter.
1701.	Yale Univ.	New Haven, Conn.	Timothy Dwight.
1882.	Yankton.	Yankton, Dak.	Joseph Ward.

UNDER AMERICAN MISSIONARY ASSOCIATION.

The following institutions at the South are devoted almost entirely to the education of the colored race, and are under the patronage of the American Missionary Association, which depends mainly upon Congregationalists for its support.

Founded.	*College.*	*Place.*	*President.*
1867.	Atlanta.	Atlanta, Ga.	
1858.	Berea.	Berea, Ky.	E. H. Fairchild.
1866.	Fisk Univ.	Nashville, Tenn.	E. M. Cravath.
1870.	Straight Univ.	New Orleans, La.	R. C. Hitchcock.
1867.	Talladega.	Talladega, Ala.	H. S. DeForest.
1870.	Tougaloo.	Tougaloo, Miss.	F. G. Woodworth.

THE SEVEN SOCIETIES.

THE AMERICAN BOARD.

(Congregational House, Boston.)

Secretaries, Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. Judson Smith, D.D. *District Secretaries*, Rev. William Kincaid, New York; Rev. S. J. Humphrey, D.D., Chicago. Income for the year ending August 31, 1887, $679,572.54.

AMERICAN HOME MISSIONARY SOCIETY.

(34 Bible House, New York.)

Secretaries, Rev. D. B. Coe, D.D., Rev. W. M. Barrows, D.D., Rev. J. B. Clark, D.D. *Treasurer*, Rev. A. H. Clapp, D.D. Income for the year ending March 31, 1887, $510,144.68.

AMERICAN MISSIONARY ASSOCIATION.

(56 Reade Street, New York.)

Secretaries, Rev. M. E. Strieby, D.D., Rev. James Powell, D.D., Rev. A. F. Beard, D.D. *District Secretaries*, C. L. Woodworth, D.D., Boston; Rev. J. E. Roy, D.D., Chicago. Income for the year ending September 30, 1887, $306,761.31.

AMERICAN CONGREGATIONAL UNION.

(59 Bible House, New York.)

Secretary, Rev. L. H. Cobb, D.D. *Field Secretaries*, Rev. C. H. Taintor, Rev. Stewart Sheldon. *Treasurer*, H. O. Pinneo. Income for the year ending April 30, 1887, $120,597.84.

CONG. S. S. AND PUBLISHING SOCIETY.

(Congregational House, Boston.)

Secretary. Rev. A. E. Dunning, D.D. Income of the Benevolent Department for the year ending April 30, 1887, $29,266.23.

AM. COLLEGE AND EDUCATION SOCIETY.

(10 Congregational House, Boston.)

Secretary, Rev. J. A. Hamilton, D.D. *Treasurer*, J. M. Gordon. Income for the year ending April 30, 1887, $84,588.48.

NEW WEST EDUCATION COMMISSION.

(151 Washington Street, Chicago.)

Secretary, Rev. C. R. Bliss. *Treasurer*, W. H. Hubbard. Income for the year ending June 30, 1887, $60,012.14.

CONGREGATIONAL CLUBS.

These Clubs, as the dates indicate, are a modern institution. Their object is to promote the religious and social welfare of their members and of the churches represented. Most of them meet once a month, except in the summer. With some of them ladies are in regular attendance, while others are confined to men except on some special occasion like Forefathers' Day.

NAME AND LOCATION.	ORGANIZED.
Congregational Club, Boston, Mass	1869
Essex Congregational Club, Salem, Mass	1872
North Bristol Congregational Club, Taunton, Mass	1874
Worcester Congregational Club, Mass	1875
The Congregational Club, Providence, R. I	1875
Congregational Club of Cleveland and Vicinity, Ohio	1875
The Connecticut Congregational Club, Hartford	1877
Minnesota Congregational Club	1878
Portland Congregational Club, Maine	1879
Congregational Club of New York and Vicinity	1879
Fitchburg Congregational Club, Mass	1882
Connecticut Valley Cong'l Club, Springfield, Mass	1882
Congregational Club of Central New York, Syracuse	1883
Chicago Congregational Club, Illinois	1883
Congregational Club, San Francisco, Cal	1883
New Haven Congregational Club, Conn	1883
Congregational Club, Omaha, Neb	1883
Old Colony Congregational Club, Brockton, Mass	1883
Eastern Connecticut Congregational Club, Norwich	1884
Kansas City Congregational Club, Kansas City, Mo	1884
Congregational Club, Crete, Neb	1885
Congregational Club of Washington, D. C.	1885
Newton Congregational Club, Mass	1886
Merrimack Valley Congregational Club, Lowell, Mass	1886
Denver Congregational Club, Col	1886
St. Louis Congregational Club, Mo	1886
Congregational Club of Western Michigan, Grand Rapids	1887

SUNDAY-SCHOOL STATISTICS.

These figures are from statistics presented by E. Payson Porter to the International S. S. Convention in Chicago, June, 1887. Roman Catholic and non-evangelical elements are excluded.

United States.	*Sunday-schools.*	*Scholars.*	*Teachers and Scholars.*
Alabama	3,048	158,126	177,427
Arkansas	1,368	69,918	78,912
California	725	60,126	67,272
Colorado	278	20,532	23,385
Connecticut	1,083	141,647	160,351
Dakota	801	30,848	36,471
Delaware	217	22,706	25,619
District of Columbia	177	34,968	38,810
Florida	670	36,009	40,695
Georgia	5,291	283,414	314,311
Illinois	6,477	531,974	603,978
Indian Territory	222	8,586	9,679
Indiana	4,491	366,684	413,582
Iowa	4,500	270,000	333,000
Kansas	3,544	214,422	246,554
Kentucky	2,647	225,801	257,407
Louisiana	522	32,617	36,748
Maine	1,325	92,750	104,375
Maryland	2,241	252,550	279,969
Massachusetts	1,628	227,612	255,851
Michigan	3,373	252,870	300,000
Minnesota	1,752	94,340	107,957
Mississippi	1,614	84,677	96,444
Missouri	3,260	232,002	259,471
Nebraska	2,150	118,525	137,975
New Hampshire	524	48,000	54,686
New Jersey	1,977	234,163	266,099
New York	6,584	913,658	1,028,933
North Carolina	4,197	197,937	231,513
Ohio	6,751	618,118	706,163
Oregon	290	20,749	23,280
Pennsylvania	8,776	955,868	1,078,649
Rhode Island	371	41,408	46,565
South Carolina	1,667	103,315	116,369
Tennessee	3,840	249,600	284,160
Texas	3,097	190,625	213,786
Vermont	631	53,800	61,188
Virginia	3,652	277,781	320,459
Washington	129	6,950	7,871
West Virginia	1,888	120,811	140,023
Wisconsin	1,610	114,869	130,080
Alaska, Arizona	40	2,928	3,168
Idaho, Montana	123	7,423	8,269
Nevada, New Mexico	76	4,601	5,161
Utah, Wyoming	135	9,179	8,880
Total	99,762	8,034,478	9,141,648

EVANGELICAL CHRISTIANITY IN OUR LAND.

The following statistics are from advanced sheets of the forthcoming "History of Christianity in the United States," by Rev. Daniel Dorchester, D.D., who has compiled them, as far as possible, from the Minutes of 1887. They represent the year 1886, save in a few instances where they are from the official books of 1886, 1885, or 1884. Occasionally the Year Books say "congregations," but in nearly all cases the figures represent organized churches.

	Churches.	*Ministers.*	*Communicants.*
BAPTIST.			
1. Regular Baptist, North	7,348	6,273	681,585
2. Regular Baptist, South	14,346	7,542	1,065,170
3. Regular Baptist, Colored	8,828	5,562	985,815
Total Regular Baptist	30,522	19,377	2,732,570
Other Baptist and Kindred Bodies	11,867	8,626	997,175
Total Baptist and Kindred Bodies	42,389	28,003	3,729,745
CONGREGATIONAL.			
Congregational	4,277	4,090	436,379
EPISCOPALIAN.			
1. Protestant Episcopal	3,450	3,850	415,605
2. Reformed Episcopal	76	65	8,000
Total Episcopal	3,526	3,915	423,605
LUTHERAN.			
1. General Synod	1,449	910	138,988
2. United Synod, South	360	180	29,683
3. General Council	1,835	993	258,408
4. Synodical Conference	2,006	1,094	297,631
5. Independent Synods	1,923	813	206,120
Total Lutheran	7,573	3,990	930,830
METHODIST.			
1. Methodist Episcopal	12,013	12,075	2,002,452
2. Methodist Episcopal, South	10,951	4,434	1,066,377
3. African Methodist Episcopal		1,882	475,000
4. African Methodist Episcopal, Zion		2,000	350,000
5. Colored Methodist Episcopal		1,729	166,729
6. Union American Meth. Episcopal	150	60	21,000
Total Methodist Episcopal	23,114	22,180	4,081,558

7. Protestant Methodist	1,713	1,570	128,709
8. Congregational Methodist	275	200	8,000
9. Independent Methodist	35	30	5,000
10. Free Methodist		514	16,826
11. Wesleyan Methodist	495	280	18,260
12. Primitive Methodist	93	53	5,002
13. Reformed Methodist	60	50	2,500
Kindred Bodies	6,286	2,656	335,561
Total Meth. and Kindred Bodies	32,071	27,542	4,601,416

PRESBYTERIAN.

1. General Assembly	6,436	5,654	696,767
2. General Assembly, South	2,236	1,116	150,398
3. United Presbyterian Ch. of N.A.	885	736	94,641
4. Cumberland Presbyterian	2,540	1,563	145,146
5. Cumberland Pres., Colored		200	15,000
6. Reformed Presbyterian	119	103	10,832
7. Gen'l Synod of Reformed Pres.	54	32	6,800
8. Associated Ref'd Syn., South	116	86	7,015
9. Welsh Presbyterian	175	84	9,563
10. Several other small Bodies	400	300	25,000

KINDRED PRESBYTERIAN BODIES.

1. Reformed (late Dutch) Church	547	547	85,543
2. True Reformed Dutch Church	13	8	564
3. Reformed (late German) Church	1,481	802	183,980
Total Pres. and Kindred Bodies	15,002	11,241	1,431,249

OTHER BODIES.

Adventists, etc	3,492	1,321	134,577
Friends, etc	600	500	82,000
German Evan. Church Union	553	689	60,000
Christian	1,755	1,349	142,000
Christian Union Churches	1,500	1,200	125,000
Sundry small Bodies	6	10	35,850
Aggregate	112,744	83,845	12,132,651

CHURCHES NOT TABULATING COMMUNICANTS.

		Ministers.	*Es. Pop'n.*
Roman Catholics	6,912 Churches.	7,658	7,200,000
Jews	250 Congregations.		†300,000
Shakers	18 Communities.		†9,000
Progressive Friends.			†23,000
New Jerusalem Ch.	128 Societies.	115	*5,034
Universalists	934 Parishes.	673	*34,987
Unitarians	355 Parishes.		

*Members so far as reported. † Estimated.

SPECIAL OFFER.

The following propositions are made, which will be good for a limited time, and until due notice is given in the paper.

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Copies of any one or two issues will be sent free as samples, and in such quantity as the person proposing to organize clubs can judiciously use.

(See second page of cover.)

PUBLISHER'S NOTE.

"THE CONGREGATIONALIST" MANUAL for 1888 is published with the object of furnishing to Congregationalists and others certain facts, statistics, and information of value, in a convenient form for reference. It is also hoped that this little book will stimulate interest in the prayer-meeting by its list of Prayer-Meeting Topics and by the characteristic story from Rose Terry Cooke, which prefaces them. It may be said here that Mrs. Cooke's story, "The Deacon's Week," first published in THE CONGREGATIONALIST, has been reprinted in many styles and by many publishers, both in England and America. It is safe to assume that it has had hundreds of thousands of readers. "The Parson's Prayer-Meeting" is sent out on a mission of equal importance, and carries home its lesson with the same remarkable power. THE CONGREGATIONALIST has furnished during 1887 weekly prayer-meeting topics, with practical and helpful comments. 100,000 of the little slips containing these topics have been called for by pastors, for use in the prayer-meeting.

In place of the quarterly slips issued four times a year, "The Congregationalist" Manual for 1888 is published, and will be furnished to churches in quantity, carriage free, at $3.00 per hundred copies. Single copies of "The Congregationalist" Manual, 5 cents.

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A. D. 1888.

January.	S	M	T	W	T	F	S
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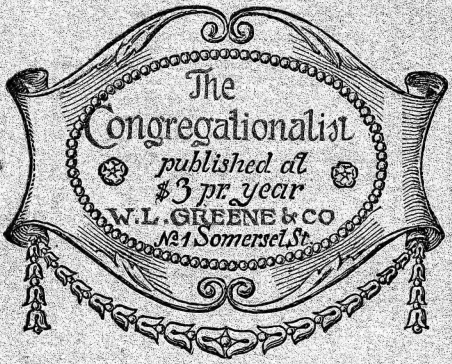
72d Year of The Congregationalist.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